

Vol. XXV.
REMINARY.
School, Chester, N. H.
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No. 32....Vol. XXV.
Descriptive.
LETTERS FROM REV. SAMUEL WOLCOTT,
SYRIA, INCLUDING PALESTINE, HAS BEEN EMINENTLY
The political vicissitudes through which
the territory has passed, have been singular and
eventful. It has been successively overrun,
saddled, and governed by the Assyrians, Chal-

res. & Lowell
Boston
FRIDAY, AUGUST 7, 1840.
Whole No. 1284.
Messiah nor the faith and zeal of his apostles,
neither the early reception of the Gospel here
nor its subsequent triumphs abroad, have pre-
vailed to arrest the downward tendencies of
this people. The truth of God has been turned
into fable, and idolatry again sits enthroned
on her high places. The quickening spirit of
Christianity having fled, its letter killed; and
the sway of its perverted forms and memorials
has here been absolute. It mustered on these
plains the hosts of Europe, comparisoned for
battle, and bathed the emblem of the peaceful
religion of Jesus in a sea of slaughter. It is
still alluring hither throngs of pilgrims, and
desecrating with imposition and blasphemy the
ancient scene of holy solemnities.
Nineteen years ago, a vessel crowded with
pilgrims was sailing across the waters. Among
them was one, bound with them to Jerusalem,
whose language and look and garb bespoke a
foreign nation and another faith. He landed
at yonder port of Joppa, without pomp or
retinue, and with little in his mild deportment
to attract attention, as he quietly pursued his
way. But the sentiment which impelled him
was nobler and deeper than the enthusiasm of
Gedreoy, or Bionion, or the courage of Rich-
ard Cœur de Lion; his arrival was a more im-
portant event than theirs; and his progress was
watched by the heavenly hosts with more in-
terest than the march of their mailed legions.
He reached the city at the eve of holy time,
and there recorded his pious breathings. Par-
sons, and his companion Fisk, whom he pre-
ceded hither, were the pioneers of the first Pro-
testant mission to Palestine. A third event,
then, of commanding interest was the organiza-
tion here (if by that name I may designate
the revival of Christianity) of the MISSIONARY
CHURCH. It will not be thought that this fact
is unduly exalted. It is in itself a remarkable
occurrence, that from a land of savage wild-
ness, for ages after this had basked beneath
the Gospel and whose existence was unknown,
churches which owed their being to radiations
from this territory should be selected as the in-
struments of its re-illumination—that the cen-
tral, prevailing light of Christianity from which
its author commanded his disciples to go into
the world lying in darkness, should have re-
volved until, in direct obedience to the injunc-
tion, his ministers should from another hemi-
sphere come to the very spot on which it was
originally given. In view of the mournful
defection of the two former churches, the fortunes
of the one which has now been planted are a
matter of intense interest, and must be cher-
ished in the hearts of Christians. And in view
of the glorious promises, the churches and their
messengers may labor with the animating per-
suaasion, that a more than Pentecostal blessing
will descend, and that the word of God, sound-
ing out from here as of old, shall go with re-
doubled power, and return in the fullness of
its triumph.
There are many incidents connected with
and implied in the events which have been
mentioned, which deserve separate mention as
explaining the interest which attaches to this
country. By far the most surpassing, it need
not be said, is that it has been honored by the
Son of God.
"O! he with his flock the sad Wanderer came,
These hills he roamed over in grief and pain,
The fountains where he drank the wayward life flow,
And the same air is blowing which breathed on his brow,
And throned on her hills was Jerusalem yet,
But with dust on her threshold and chains on her feet;
For the crown of her pride is the meek lowly babe,
And the lowly Shekinah is dark where it shone.
Yet, Love of the Father, thy presence is near,
To the meek and the lowly, and the penitent here,
And the voice of the love is the same even now,
As at Bethany's tomb or on Olivet's brow."
This has been, moreover, the home of pa-
triarchs and prophets, apostles and martyrs—
men of whom the world was not worthy—
whose writings and deeds have made every
spot vocal. And to us it is invested with prox-
imate interest by the prayers and the sepul-
chres of our brethren, who rest from the labors
into which we enter. I have met with no nar-
rative which so reminded me of the friendship
of David and Jonathan, as the record of the
intercourse of the two founders of this mission,
who at its commencement entered into cove-
nant with each other, with "the earnest prayer
that in life they might long be united, and in
death not far divided." Their successors in the
afflictions and hopes of the Gospel have
left behind them sweet memorials; and these
all having obtained a good report through faith
is the sentiment with which we recall the
names of Fisk and Parsons and Dodge, and
of those sisters in Christ, Mrs. Thomson and
Mrs. Smith and Mrs. Helard.
As a field fruitful in the explanations of
Scripture, this land possesses singular interest.
The inspired penman drew their illustrations
from the scenes in which they lived, and the
customs of the people as well as the objects of
nature having undergone little change, their
comparisons are still significant and vivid.
The presence of the object suggests the pas-
sage in which it is named and imparts fresh-
ness and reality to the description, and often
furnishes the only key to its full meaning.
Almost every object in the land has been ap-
propriated by the sacred writers, and in many
instances converted into the image of a pure
and blissful world.
This territory, again, is distinguished as the
theatre of the fulfillment of prophecy, particu-
larly by the judgments inflicted. The Prophets
in succession took up their burden, and pro-
nounced a fearful doom upon Judea and the
chosen of God; and the spoiler has come up
against them, and the shouting of the vintage
is hushed, and the mirth of tabrets and the joy
of the harp have ceased; the land is trodden
under foot of the Gentiles, and the people are
scattered among the nations with the curse of
the covenant resting heavily upon them.
There are prophecies of brighter import yet

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From this hour particularly I have enjoyed a
peace of mind before unknown to me, and
have obtained increasing light and strength in
spiritual things.
The Bible, which I once rejected, I am
fully convinced and firmly believe to be a reve-
lation from God. My views of the Christian
Sabbath, which I have greatly profaned, are
entirely altered. I now regard it as a Divine
institution, to be kept holy; and I look forward
to its return from week to week, with high an-
ticipations of happiness in the enjoyment of
the precious promises of the Sabbath, in the
private and public worship of God. I take great
comfort in prayer, in reading the Bible, in hearing
the Gospel, and in intercourse with pious peo-
ple. The way of salvation by the grace of
God, through the atonement of Christ, appears
right, safe, and glorious, and I rejoice in com-
mending myself to the hands of Christ, whom I
desire to receive as my all-sufficient Redeemer
and portion. I daily feel that I am a sinner,
and my past life appears to me inexpressibly
vile; and I am filled with wonder that God has
suffered me to live as long as he has.
With my desire, if I am not mistaken, to
give myself to God, I am now desirous to
believe that he is according to the Scriptures
of truth; and during the residue of my life I
desire to do what lies in my power to promote
the welfare of Zion, and to counteract any un-
happy influences which I may have exerted
upon my fellow-citizens. And I do so-
lemnly, and in the public assembly, express my
utter abhorrence of all those schemes of error
which I have hitherto avowed, and which,
though passing under different names, I so-
lemnly believe to be virtually the same in their
nature, and most pernicious in their influence
upon the spiritual interests of mankind.
It is with a desire, if I am not mistaken, to
honor the name and promote the cause of Him
who died for me, the chief of sinners, and from
a sense of duty to the Saviour and his church,
that I offer myself for admission among his
visible followers. I do this with fear and trem-
bling, lest I shall be left to dishonor religion;
but I ask for a special intercession in the prayer
and watchful admonitions of the church, that I
may be enabled, by divine grace, to do some-
thing for the advancement of the Redeemer's
kingdom in the world.
I cannot close this communication without
most earnestly warning all, especially the
young, against a dissuasive, dangerous course
which I have pursued. I beseech them to be
ware of reading books, which, however plausible
in their arguments, do in fact teach doc-
trines that serve only to silence conviction, less-
en a sense of the evil of sin, and give license
for continuance in sin, by holding out the hope
of future happiness without immediate repen-
tance, and a holy life. Equally pernicious, and
not still more so, is intimacy with wicked com-
panions. One artful man, of corrupt prin-
ciples, may, unless God prevent it, ruin the souls
of multitudes.
I reflect with shuddering of soul upon the
awful guilt to which my former opinions were
leading me, and I beseech God to pardon my
enter upon through the influence of erroneous
writings and corrupt companions. Let youth
beware of these sources of danger. I believe
their only ground of safety to be a life of prayer
and of obedience to the will of God.
Different opinions, probably, will be formed
by different minds upon religious questions.
I have here made, but I have only to say, that
I have done so in the sincerity of my heart, and
must leave the result with God, earnestly de-
siring that this expression of my views may be
blest to the good of my fellow-men.
It is seldom proper to publish statements
like the preceding during the lifetime of those
to whom they refer; and the writer has omit-
ted some things, which, though true, and hon-
orable to the grace of God, it would be unsuit-
able to bring before the eyes of those to whom
they relate. The subject of this narrative,
however, is so important, and the influence of
grace, has exhibited, so far as known, a cor-
sistent Christian character. He has, more-
over, examined this whole narrative, and gives
his testimony to its correctness, and his cordial
assent to its publication in the present form.
It is his desire, as well as that of the writer,
that this simple unvarnished relation of facts
may be a means of promoting the glory of
God and the salvation of sinners.
[The above is a copy of Tract 351, American Tract
Society. The following article, copied from the
Pastor's Journal of the present month, gives an in-
teresting account of the Happy Death of Dr. Jewett.]
HAPPY DEPARTURE OF THE INFIDEL
RECLAIMED.
Died, in Rindge, N. H. April 24, 1840,
THOMAS JEWETT, M. D., aged 69.
The writer of this is not a stranger to the
subject of this obituary notice, but is a personal
acquaintance with the deceased, and for extensive cir-
culation, such an account as is given in the
Tract above mentioned, while the subject of it
was living. But in the good Providence of
God, I have with many others, lived to wit-
ness, with great satisfaction, the spirit and
conduct exhibited by the "Infidel Reclaimed."
I do not mean to say that he was a perfect
man, but that he was a true Christian, and
that he died in the full possession of his reason,
and in the full enjoyment of his health, and
in the full possession of his faith, and in the
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and anguish as I now endure? Yes, Oh yes; worth thousands and thousands of years of pain to obtain such an eternal inheritance. And I shall soon be there." On the morning which closed his life, he uttered some strong expression in regard to the burning thirst which he suffered, and then exclaimed, "I long to drink of the water that flows from the throne of God and the Lamb." To the question, "do you long to be gone?" he answered, "Not till my work is done,—not till my heavenly Father is ready." Just before he ceased to breathe, and when he was supposed to be unconscious of his condition, he was asked, "do you know that you are going?" He replied, "Yes, Christ is close at hand."

Much more of the same character might be transferred to this paper; but enough has been stated, to indicate the state of mind in which the "Infinite Reclaimed" finished his earthly course,—a state, as edifying to his fellow Christians, who were permitted to have interviews with him in his last days, as it was suited to show the truth of the Gospel, and the power of Divine grace.—*Pastor's Journal.*

FIRST PROTESTANT "HOUSE OF PRAYER" IN EGYPT.

The Pasha of Egypt recently made a donation of a lot of ground in the centre of the great square of Alexandria, to the late British Consul. By the appointment of the British Consul, the British Consul immediately resolved to dedicate that conspicuous spot to the Lord Jesus as the site of an edifice for Christian worship. Divine Providence so directed, that Mr. Duff, one of the Scotch missionaries to India, and Mr. Grimshaw, an Episcopal missionary to the East, arrived in Alexandria only three days before the period appointed for the laying of the foundation stone of that building. The proposed merely civic ceremony was instantly changed into a religious Protestant solemnity.

At noon the British residents in Alexandria of every order, in number about one hundred, with the various national insignia, in regular procession, entered the house of the British Consul General, to the centre of the great square in Alexandria. The procession was watched by immense crowds of Arabs, Egyptians, Jews and Turks. Not one opprobrious appellation was heard from the mouths of the Mohammedans, who "looked on in wondering silence."

From the narrative of this most remarkable and auspicious "Sign of the Times," by Mr. Duff, we extract the ensuing delineation; in the perusal of which every Christian must feel the devout application of the Psalmist's heart-cheering prayerful announcement—"This is the Lord's doing, it is marvellous in our eyes. Save now, O Lord; I beseech thee, send now prosperity!"

"Silent and solemn was the hour when a hundred British subjects, in the very centre of one of the principal fastnesses of Mohammedism, united in imploring the God of their fathers to smile propitious, conduct the building to a happy consummation, and pour down his blessing to the latest ages of posterity. Upon me," Mr. Duff, "it devolved to commence the public services of the day, by supplication to Jehovah, Lord of Hosts, in the name of the Divine Redeemer, and for the plentiful effusion of the influences of the Almighty Spirit of all grace. After the prayer, Mr. Grimshaw, a clergyman of the Church of England, a traveller and temporary sojourner, like myself, delivered an evangelically faithful and appropriate address. Colonel Campbell publicly expatiated on the satisfaction which he experienced in that last act of his official authority. Colonel Hodges, the late Consul-General, in animating terms, declared, that his fixed resolve was, through the Divine blessing, to consummate what his predecessor so happily had begun. In the course of his address, he uttered many noble Christian sentiments, relative to the extension and support of the Christian faith—sentiments to which it would have been refreshing to have listened in any land, and especially in that city, where a false faith still reigns in uncontrolled supremacy. After some other religious exercises, the duties on that occasion terminated.

"All the contributors, together with the Consular authorities, united in affirming that their design is to have a Protestant Church in Alexandria, which shall hold out the lamp of salvation on the broad, comprehensive and common basis of orthodox Christianity. The Lord in mercy grant, that all the prayers offered up to the throne of grace on that truly solemn occasion, and all the purposes then publicly avowed, may speedily be realized in the most substantial fruits, which shall be to the praise and glory of the most High God! I felt sincerely grateful to the God of heaven, for the privilege of having been, in any degree, helpful in forwarding so glorious a cause."—*Christian Intelligencer.*

BIBLE IN POLYNESIA.

The following letter was by Messrs. Bazett, Gill, and Pitman, Missionaries of the London Missionary Society to the British and Foreign Bible Society.

RAKOTONGA, AUG. 24, 1839.

It is with feelings of the liveliest gratitude, we acknowledge the receipt of fourteen boxes. We are truly thankful for such a liberal grant; but we are still obliged to say, considering they are to be divided among a population of from 12,000 to 14,000 souls, "What are they among so many?"

The joy of some of those who have obtained copies is beyond expression. At our Friday meeting, after the arrival of the Testaments, we were greatly delighted to hear them exhorting each other to increased diligence in studying the word of God; and whilst holding up their books in their hand, with their eyes sparkling with joy, they exclaimed, "See! what an instance of the love of God is this! See how He has filled the hearts of British Christians with compassion for our poor heathens! They formerly sent us teachers free of any expense to ourselves; they have now sent us the word of God, not only beautifully printed, but also neatly bound. This, indeed, is the fruit of their love to God! but what fruit have we shown?"

When the boxes were first opened, our houses were literally besieged; and it was with considerable difficulty, arising from the intense anxiety of the people to get a book, that order could be preserved. We proposed that they should pay for their books; to which they readily consented, if we would let them have them on trust, who had not property to pay for them. Those who had money considered themselves particularly fortunate, and most cheerfully paid for the inestimable treasure. The mere possibility of there not being enough to supply the wants of all, made each so anxious, that nothing but actual possession could satisfy. The number of copies already distributed at Rakotonga is 365; for which £19 and a quantity of arrow-root, preserved banana, &c., has been received as part payment.

Owing to the extreme poverty of some, we do not expect they will be able to pay to the full amount the price of their books. The Gospels, with the acts of the Apostles, &c., we have reserved for the use of the schools, nearly the whole of which are already in use, and are daily read. By the time the neighboring Islands have received the portion allotted to them, we do not expect to have a single copy remaining; and many, we fear, will be destitute, who would most gladly avail themselves, if they could, of procuring a copy. We are, however, thankful that so many, who are thirsting for the water of life, will now have in their power to draw for themselves from the wells of salvation.

Our joy was great on receiving a copy each of the Tahitian Scriptures; which, as far as we have examined we consider to be very good;

and will afford an important aid in correcting what has already been translated in the Rarotonga dialect of the Old Testament, and in translating what further remains to be translated. We sincerely hope, that ere long, the inhabitants of this group will also be blessed, as their brethren of the Tahitian Islands are, with the whole of the sacred volume, in their own mother tongue.

In conclusion, we humbly entreat an interest in your prayers, that we may have grace to proceed in the great work in which we are engaged; and that the South Sea Islanders may have their minds so fortified with scriptural truth, that they may be preserved in the time of temptation, and from the attacks of the "man of sin," with which they are threatened.

BOSTON RECORDER.

FRIDAY, AUGUST 7, 1840.

DARTMOUTH COLLEGE.

COMMENCEMENT.

We had the pleasure last week, of attending the Commencement exercises at this College, and we will endeavor to furnish such an account of them as may interest the readers of the Recorder. On the Sabbath preceding, Dr. Beecher of Cincinnati delivered two sermons to a large and attentive audience. The subject of the first was the conscience, its nature and offices; of the second, the state of the world, obstacles to the universal spread of Christianity, means for promoting the conversion of the world, encouragements to effort, &c. Some very forcible remarks were made on the pernicious effects of the late mad pecuniary speculations, in which not a few of our best and most judicious fellow-Christians, and even some clergymen, were ruinously involved. Dr. Beecher also made some very timely observations on the immense importance of the observance of the Sabbath, the imminent danger which now threatens it, and the scrupulous care with which Christians should refrain from investing their property in corporations which profane the sacred day. We were particularly pleased with the close of the sermon upon the conscience. However interested Dr. Beecher may be in the analysis of a subject, or in the exposition of the qualities of mind, we always prefer his urgent, pointed, intellectual, impassioned application or appeals. His sermons have the rare quality of impressing all classes of hearers alike. We could not but be struck with the earnestness with which the less-informed auditors listened to his voice.

On Monday evening, Dr. Beecher addressed the students of the college and others, in the chapel of the institution, upon the religious condition of the western country, the pressing necessity for a large increase in the number of educated ministers in that quarter of our land, and of the obligations resting upon licentiate in theology and upon our clergymen who are without a charge to go to the West, and co-operate, with the comparatively few laborers now in the field, in rearing the institutions which must now be reared, if we would preserve our nation from the end of the profane and the atheist. The doctor has little patience with the ministers in the Eastern States who remain unsettled, and who sometimes labor, for a long time unsuccessfully, to secure an introduction to vacant parishes.

On Wednesday, the anniversaries of various literary societies were celebrated. The Phi Beta Kappa was pronounced by the Rev. E. S. Henry, D.D. Prof. in the N. Y. University. The subject of the oration was "The Duties of the Educated Class in the Community." It was mainly occupied with the political condition of the country, and the duties of literary men which grow out of this condition. The systematic attempts which are made to deceive the people, to impress them with the notion that they are, in every sense, the source of political power, that a mere numerical majority of them can decide our destinies, were exposed in terms of indignant, yet, for the most part, just reprehension. In the view of the orator, the American people are fast losing sight of the true theory of their government, acting like the democrats of old Athens, whose turbulent will was restrained by no constitution, and who were doomed to the most grinding of all oppressions, that of a despotic majority, who were headed by some raving demagogue, or some time-serving sycophant. The oration was conservative in its spirit, yet not in the ultra sense. Possibly, warm partisans of neither political party would be pleased with it. It may be that the censure cast upon the present efforts of the Whigs was a little too indiscriminate, yet all liberally-minded men must have been pleased with the frankness and independence of the speaker, and also with the general truth of his opinions, and the vigor with which they were expressed.

The orator of the two College Societies, the United Fraternity and the Social Friends, was the Hon. George Lunt of Newburyport. Mr. Lunt was a member of the Senate of Massachusetts one year, and he is known to some in the literary community by a little volume of poems issued about two years since, and which contains pieces conceived in the true poetic vein. The subject of his oration was "The Progress of Society." The general course of thought it would be difficult to describe, for it was hidden behind well turned sentences and beautiful poetic imagery. The scope of the address might be stated, perhaps without injustice, to be the influence of the sentiments of humanity, patriotism, benevolence, and of a belief in the doctrine of immortality in promoting individual and social happiness, and thus aiding the general progress of society. The last part, embracing a slight historical survey, contained much of felicitous allusion and apt language. If the plan and object had been stated more distinctly, and if the even flow of the sentences had been interrupted by some striking facts or some opinions thrown out with sharp points, the effect would have been more happy and permanent.

The Theological Society was addressed by Dr. Beecher. His theme was "Edwards on the Will," upon which he spoke with his usual strength, point, and fire, nearly two hours. He attempted to show that Edwards, truly interpreted, contains the right doctrine on this ill-understood, yet fundamental subject. He endeavored to prove by a number of distinct arguments, that Edwards was not a fatalist. This appears from the definitions in his treatise on the Will, from his professed object, from his repeated declarations, from the general sense of the work, &c. Those who charge the doctrines of Edwards with having a tendency to fatalism, misapprehend or pervert his words. Dr. Beecher closed with some eloquent remarks in which he inculcated the importance of firmly adhering, on the part of the theologians of New England, to Jonathan Edwards. His doctrines are not, indeed, infallible. Neither he, or any other man, should be called master; but still he was a giant; we shall not soon look upon his like. God has set upon him the seal of his approbation, by accompanying his preaching with the wonderful effusions of his Spirit. He set up great landmarks in theology which we cannot safely neglect. If we abandon him, or think lightly of his labors, we shall be thrown adrift on an uncertain sea, and shall suffer vast and irretrievable loss.

Wednesday evening, Mr. Samuel Gilman Brown, Professor of Rhetoric and Belles Lettres, delivered his Inaugural Address. Mr. Brown is the only son of the late President Brown of Dartmouth College, who guided the institution so triumphantly through the most perilous period of its existence, and whose name will never fade from the memory of the friends of our chartered rights, and of our most valued public institutions. Mr. Brown was elected Professor in the place of the Rev. David Peabody, who lately deceased. The subject of his address was very appropriately "The Studies of the Orator," or the course of reading and of mental discipline best fitted for one who would be an effective public speaker. Among the studies enumerated were those of language, particularly as exemplified in the Latin and Greek classics,—history, poetry, &c. Mr. Brown advanced some fine illustrations of his thoughts, which were derived from his recent and somewhat lengthened sojourn in France and Italy, and of his visit to Greece and other countries. The oration was well-planned and brilliant in all respects, and was illustrated by apt and beautiful imagery.

The arrangement by which the commencement is held on Thursday, instead of Wednesday is worthy of being followed at other colleges. It gives an opportunity for the distant friends of the institution to be present, without compelling them to be absent from home either on the preceding or the following Sabbath. The number of the graduating class was 51, of whom 29 took part in the exercises of the day. These were selected from the class by lot. The following is the order of exercises:—

Morning.—Prayer.—Music.—1. The destiny of the Aborigines of America.—Major Bryant Potter, Seneca Nation, Buffalo, N. Y. 2. Discussion.—Which presents the truest picture of human nature, "Faith or Hope?"—Edward Carleton Johnson, Newbury, Vt.—Solomon Merrill, Progress, Franklin, 3. The Study of Natural History.—Benjamin Franklin Whidden, Lancaster. 4. The Mosaic Age.—James Alexander Abbott, Portland, Me. 5. Discussion.—Is a refined state of society unfavorable to the development of poetic genius?—Leonard Tenney, Groton, Vt.—John H. Bates, Newbury, Vt. 6. The social interest of Nations in each other's prosperity.—John Parker Conner, Exeter.—Music.—7. The relations of China to Christendom.—Horatio Merrill, Brownfield, Me. 8. Discussion.—Does History justify the belief that Liberty will be progressive?—Edmund Farwell, Shelton, Vt.—Daniel Thurston Pliny, Newbury, Me. 9. Religion the best National Defense.—Norman Hazen, Hartford, Vt. 10. Discussion.—Does the more important place in History belong to Ancient or Modern Italy?—Josiah Webster Pillsbury, Henniker, Josiah Howe Stearns, Epping, N. H. Critical periods in National History.—Charles Foster, Hanover, N. H.—Music.—12. The record which man leaves of himself on the face of the earth.—Henry Augustus Shute, Exeter. 13. The materials of Poetry in the moral history of man.—Charles Godfrey Stevens, Claremont. 14. Comparative permanence of words and things.—Timothy Osgood Norris, Raymond, N. H. The use and extent of the principle of Faith.—Austin Moody Payson, Kingston, 16. Influence of the peopling of new countries on the progress of existing nations.—Alex. S. Wheeler, Oxford.—Music.—Afternoon.—Music.—17. The Relation of a Chief d'œuvre, in Literature or Art, to the Past.—John Burdett Perkins, Westminster, Me. 18. Discussion.—Is it probable that there will ever be another general war in Europe?—Austin Carpenter Heaton, Portland, Vt.—William Porter, Lyme. 19. The principle of Persecution.—Alden Southworth, Lynn, Me. 20. Modern Quakerism.—Harry Buckett, Littleton, Me.—Music.—21. The Olympic Festival.—Thomas Gilman Mitchell, Woodstock, Vt. 22. Discussion.—Are Agitations of the Popular Mind unfavorable to the Advancement of Society?—Edward Warren Putnam, Middleboro'. Mr. John Thompson Dore, Oxford. 23. The Connection between Law and Liberty.—Horace Plumer, Newbury, Me. 24. The Fall of Peloponnesus.—Leon Thayer, Randolph, Me.—Music.—Degrees Conferred.—Music.—Prayer.

M. B. Pierce, the first speaker, is an Indian of pure blood, of the Seneca tribe, and about 27 years of age. Though his father is alive, he has, in consequence of the death of his maternal grandfather, become one of the chiefs of his tribe. The features of his countenance are prominent and bold, and indicate much force of character. He has been called, on several public occasions, to plead the interests of his people, in opposition to the wretched policy of our government in their efforts to remove them. His commencement exercise was very respectable, though not equal, as we were assured, to some of the addresses, just alluded to, particularly to one delivered at Buffalo, N. Y. We may here mention that there are two Indian children, of the Abenaki tribe, who reside in a Christian family in the neighborhood of Hanover, and who, when of sufficient age, will attend Moor's school.

We may, perhaps, be pardoned in saying, that we were particularly pleased with the performances of Mr. Conner and of Mr. Brickett. The former was well-written, and contained just observations clothed in a simple style. The object of the latter was to ridicule some of the extravagancies of the day; and it was done, in general, very adroitly. It contributed much to enliven the performances.

The degrees of Master of Arts and Doctor in Medicine were conferred in course on a number of individuals. No honorary degrees were given. Rev. Silas Aiken of Boston, and Rev. Nathaniel Boutwell of Concord, were chosen Trustees, in the place of Rev. Israel W. Putnam of Middleboro'. Mr. Aiken, and of the Rev. Dr. Church of Pelham, N. H., deceased. A considerable number of students were admitted to the Freshman class. The exact number, we did not learn. The Senior, Junior and Sophomore classes contain about 260 students. The professors are now all supplied, except the Phillips Professorship of Theology. A large and commodious building, three stories in height, furnishing rooms for libraries, cabinets, recitations, &c., besides a number of apartments for studies, is nearly completed. There are now three college buildings of brick, and one of wood, besides the medical college. The libraries of the two literary societies are large and valuable, and together with the College library, amount to more than 16,000 volumes.

MONTHLY CONCERT.

Park-street Church, Boston, Aug. 3.

Prayer, by Rev. Dr. Jenks. Dr. Anderson remarked that he should reserve most of the time allotted to himself, in order that the assembly might have the pleasure of listening to an eye-witness; and proceeded to state, that intelligence had been received from the Sandwich Islands down to the 18th March. Mr. Chamberlain had been obliged to resort to the coast of South America for the restoration of his health, having had a renewal of the bleeding at the lungs, which endangered his life while he was a resident of this city, some eighteen or twenty years ago. His life, to human view, appears to be invaluable to the mission. Letters received from him, state that his health was improved by the voyage.

Of several letters, Dr. Anderson said he would read one from Mr. Emerson, which contained the best summary of news, and was dated March 17. Mr. Emerson is stationed at Valparaiso, on the west side of Oahu. He says he supposes each Island would make a different report, as to the present state of things. A letter from Hawaii to Mr. E. says that at Waimea

here was much apostasy, yet the work goes on slowly. At Kohala, there was a great waking up. At Hilo, there had been a protracted meeting, and glorious results. This is the station occupied by Mr. Coan, who admitted to the church 5000 natives in one year. At Kaula, the work was greatly revived. At Kailua, there was a glorious revival, and hundreds were admitted to the church. These stations are on the west side of the island, where the revival had not before prevailed as elsewhere. At Maui there was nothing of special interest. Mr. Emerson thought that the native churches were about to be tried as they never were before. On Oahu, the work was going on, but with much to try the pastors of the churches. There was a medley of influence at work. Idolatry was not at all ashamed to show itself. On one part of Oahu, there was a man calling himself the Messiah. Some attempted to work miracles, and some to cast out devils, and many professed to be under the influence of evil spirits. The old heathen arts seemed to be coming up again. It should be remembered that Mr. E. was speaking of Oahu, to which Island, the Roman Catholic influence was then chiefly confined. It was marvellous he said, to see how all these worked in with Popery. One of Mr. E.'s people was invited into a meeting of the Catholics. He said at the close of the meeting, "This is just such worship as we practised in the days of Tamehameha." Once, this people were not disposed to question the truth of the Bible; but now, disaffected with Universalism and Infidelity were occasionally showing themselves. But all would be well. The truth would triumph, and appear the more glorious.

In remarking on this, Dr. A. thought there was nothing strange in it,—nothing which one would not expect, who is acquainted with the necessary ignorance of the natives, and with human nature, with ecclesiastical history, with the power and extent of the late religious awakening among the people, and with the circumstances of the introduction of the Catholic religion. Who would even think it strange, if wide fanaticism should be let loose, till civil war and anarchy, under the influence of Romanism, should desolate these Islands? However, the speaker thought we were permitted to hope for better things.

Mr. Bishop, who is on another part of Oahu, writes, "The more he looked back upon that blessed season through which they had passed, the more he was disposed to exclaim, 'What hath God wrought!'" And it was not the least part of the blessing, that it came when it did. As the political barriers were swept away, there could have been little hope of resisting the influence of Romanism, had not the Lord poured out his Spirit, and thus lifted up a standard against the Man of Sin. Another such work, would leave only the gleanings for the spoiler. Already, Romanism afforded a rallying point for those who have hitherto turned a deaf ear to the truth. And now, they were instructed to cut off all intercourse with Protestants, and not even to answer when they are questioned on the subject of their faith.—The speaker thought it remarkable that the Papal converts in Corbin China were found to have the same advice given them; when argued with, not to answer.

It was stated that South Africa, was again open to our labors, with more prospect of present success, though perhaps with somewhat less of permanent, than when the field was first entered. Dingaan had become an exile and wanderer, as well as Moshakasi; and the authority was in the hands of his brother, Umpandi, a man of pious disposition; though the real masters of the country were the Dutch emigrants. Nothing further had been received from other parts of Africa, nor from Syria, nor China, nor the Indian Archipelago, nor from the Nestorians of Persia. Some interesting extracts would be read from the Journal of Mr. Dwight, of the Constantinian mission, but that we had a living epistle from the same mission, in the person of Mr. Humes, who with the approbation of the Committee, is now on a visit to his native city and his native country. He would make some statements respecting the Kurds, from whom he and his companion, Dr. Grant, experienced so much danger in their late tour into Mesopotamia. Mr. Humes is one of the sons of Park street church, and was ordained a missionary, at the request of the Committee, in Paris, in April, 1835, and joined the Constantinian mission in the December following, where he has been laboring about four years.

Mr. Humes said, it was with unfeigned and most devout gratitude to God, that he stood there, after his life had been spared through so many perils. Though unaccustomed for a number of years to address an audience in the English language, he felt no hesitancy, here, among his own townsmen and friends. He had been requested to communicate such knowledge as he possessed of the Kurdish people, whom he had visited on his tour with Dr. Grant. Their country is ordinarily called Kurdistan, from whom he, and his companion, Dr. Grant, experienced so much danger in their late tour into Mesopotamia. Mr. Humes is one of the sons of Park street church, and was ordained a missionary, at the request of the Committee, in Paris, in April, 1835, and joined the Constantinian mission in the December following, where he has been laboring about four years.

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baring his breast when attacked, and appealing to their humanity; but whoever should see them, would see the force of Paul's prayer, that he might be delivered not only from wicked, but from unreasonable men. They cannot be trusted in any appeals to their better feelings. There may be found, as among all other men, some interesting traits of character; but these proceed from no manner of principle; and they need but to be excited to show that they are full of Satanic feelings. They are therefore continually at war with each other. As soon as the Turkish power ceased to hold them in check, after the late victory of Ibrahim near Aleppo, they were all found fighting against each other. If there were but some one to unite them, they might probably possess themselves of all Asia Minor. They still have the spirit of bigotry and intolerance, which has very much passed away from the Persians and Turks, by their intercourse with the Europeans. But the Kurds have never felt the lash of Europeans, and very much of the original enthusiasm of the Mohammedan faith is still in them, and these Christians, still who are in the midst of them maintain their independence only by force of arms. They all go armed. Not a man goes out of the city without bearing arms. Every man regards himself as his own law, under subjection only to his tribe.

Some have inquired why we (Dr. Grant and himself) were thus sought for, while passing through their country. He had spoken of their bigotry, degradation, and blood-thirstiness. At Mardin they associated Dr. G. and himself with the Turkish gendarmes, and the Kurds are always regarded by the Kurds as their enemies, and on the other hand, the Kurds hate the Kurds. He had heard Turkish soldiers say that the only way to keep the Kurds under was to kill all they could catch. Yet they are of the same religion. They also associated Dr. G. and himself with the reform that had been going on among the Turks and Persians. The two missionary travelers were also sought for, as all Christians, on account of their religion. All travelers are regarded as spies. Both the Turks and Kurds feel that they hold their country by so feeble a tenure, that they suppose every one comes to mark out the places where the ancient churches stood, and to remove them from their possession. Dr. G. and himself, said he, we entered their mosque and examined it; they said we had written down their mosque, and intended to convert it into a church.

Mr. Humes supposed it would be asked, "Can a mission be established and sustained, in the midst of among the Kurds?" He answered, Let us try. We never can tell whether a door is open or not, till we seek to enter it. It may be, that, before the brethren are prepared to enter, it will be fully open. If you could hear the older missionaries tell of the changes that have taken place during the eighteen years past, you would feel that, if such changes continue for the next twenty years, a little child might then go alone, and the gospel of Jesus Christ be preached openly, in any portion of the Turkish dominions. We will hope that time is speedily coming, and we will praise God for what is past, and trust him for what is to come.

Rev. Mr. BLAIR followed with some interesting remarks on the tendency of Presidential events to advance the Christian religion; which, however, we have not room to publish. Mr. Blighden offered the second prayer, and Dr. Beecher the concluding one. The exercises throughout were of an interesting character.

FOREIGN MISSIONS.

[Notices from the Missionary Herald, for August.]

MADAGASCAR. The mission suffers for want of native assistants. They cannot be procured from Joffa; even those now employed are determined to return as soon as circumstances will admit. The population of the district is 1,300,000. The mission is in the centre of it. The people are settled chiefly in villages. There are hundreds of houses, scattered on certain days of the week, by the inhabitants of these villages. They are ready to converse, and read, and are anxious for schools. But their wants cannot be met without assistants—and assistants cannot be procured without raising them up on the ground—and they cannot be raised up without a seminary; therefore a seminary must be established if possible.

Missionary Industry.—Mr. Ward maintains six religious services on each Sabbath, 1. Preaching. 2. Christian recitations of monitors, 3. explaining the Scriptures to classes in the English school, 5. Preaching at one of the school rooms, 5. Preaching at the zavet, 6. Instruction of the native assistants. Four of these services are in the native language, and two in English.

THURCHLY.—It is not known that a missionary ever visited this village of 4,000 souls till Mr. Tracy and Mr. Ward met in October last. It is 25 miles from Tiramangalam. The opportunity for books was very great, and the missionaries could with difficulty find time for food or rest. The people followed them nearly a mile from the village, and would not be satisfied at all with a negative to their importunities. Nor is the case a singular one. The mass of heathen mind, at all within the circle of missionary influence, seems to be waking up to enquiry, and the advantages of instruction.

TRIDENTINUM.—A native convert has been admitted to the church in circumstances of special interest. Several other applications have been made for admission, and one or two, it was expected, would soon be received.

NESTORIANS.

Doct. Grant has spent seven weeks with the Nestorian Patriarch, among the mountains of central Kurdistan, never before penetrated by an European. The Nestorian population is 100,000. The Lord had prepared the way before him. He was treated with the greatest kindness, even by the sanguinary Kurdish chiefs whose hands had been lately stained with the blood of the unfortunate Schultz. The Patriarch, Mr. Shimen, responded in the most encouraging manner to the suggestions of Doct. G. as to the improvement of his people, and the raising up of the midst of them, many preachers of righteousness to go forth into the surrounding countries with the "glad tidings." He wishes earnestly, an efficient system of operations sustained in his country like that at Ooromish. He will command schools to be opened wherever the missionaries may desire them, and will in every way co-operate with them. His wishes cannot be unheeded, without danger of great detriment, if not ruin, to the cause of God among his people. It is of the last importance therefore, that a mission be established without delay at Julamerik, the metropolitan village; and that "men of giant-like faith and energy give themselves to the work." "Every thing combines to render this field one of the most important and interesting, that we can possibly conceive of." The Board feel themselves called upon by the voice of divine Providence, to send a mission thither, with as little delay as possible. And shall they not be sustained in it? Will not the churches feel themselves called upon to increase their contributions for the enlargement of operations in a field so clearly white to the harvest?

The houses and hearts of the missionaries at Ooromish have been left unto them desolate, by the ravages of death among their children. Two twin daughters of Doct. Grant, 17 months old; the son and only child of Mr. Stocking, 18 months old; the daughter and only child of Mr. Holliday; the son and only surviving child of Mr. Perkins, nearly four years old, were all removed in the months of January and February last; and excepting one, all of them by diseases induced or aggravated by measles.

THEBES.

Among the Armenians here, the cause of truth is gradually though very slowly gaining ground. A few

of them reject all the doctrines and usages of their church, which have no foundation in the Scriptures; not that they are true converts, but they manifest an encouraging docility; they are interested in the study of the "Lively Oracles," and of course there is hope that they may come to the knowledge of the truth. No such encouraging signs appear among the Greeks, Catholics and Turks of the city. Yet even there, case is not hopeless, for they are natural, just like other men; and sooner or later the simple truths of the gospel may find its way to their minds, and thence to them as well as others from the dominion of superstition and sin. Mr. Johnston labors evidently in hope.

GREECE.

Dr. King writes from Athens, that the Greek nation, both there and at Mani, never seemed so important than it does now, both as it respects Greece, and the countries all around. "As New England has an influence beyond the Mississippi, even to the shores of the Pacific, so Greece will have an influence to the shores of the Danube, and perhaps to Kamschatka." This is perceived by some, and is waking up enmity far and wide, as it even is the mathematics of the Greek Patriarch, the burning of books, and the destruction of schools in Turkey. In 1839, 52,285 copies of the Scriptures or parts thereof, and other religious books, were sold or distributed gratuitously at Athens. Dr. King's journal for three months, or rather, the extracts from it, show him to be very busily and usefully employed.

CHINA.

The number of Protestant missionaries and their wives now resident in China is 16; five under the patronage of the American Board; three connected with the London Missionary Society; two with the Baptist Missionary Society; two from the American Baptist Board; one from a Baptist Society in the Mississippi Valley; two in the service of the Marine Education Society; and one attached to the Bible Commission for trade. From Peking on the western Canton on the east, there are between 50 and 60 men and women devoted to the Christianization of the Chinese. Ten years have elapsed, since the first labors of the American Board reached China, and they have accomplished a large amount of work—known the Saviour's name to many thousands; preaching, teaching, and the distribution of Bibles and tracts. "Ways are being opened, and means are preparing for more extensive and more efficient labors." No serious interruption of missionary labors was experienced during the latter part of 1839. Dr. Parker's hospital is closed still, but continues to practice privately, even among those of reputation. Mr. and Mrs. Brown continue their school, and have half a dozen Chinese youth residing with them, receiving daily instruction. Mr. Bidgen and Mr. Williams are each pursuing their respective labors successfully.

OTIWA.

The church at Otiwa is making gradual advances in knowledge and holiness. A refreshing presence of the Lord was enjoyed about the beginning of 1839, and 12 or 15 declared their determination to serve God, and take his word as their rule of life. The contests between the Ojibwa and Seneca are no slight embarrassments to the mission. At La Pointe is a flourishing school of nearly 40 pupils, half of whom are able to read the Indian and English Testaments with fluency. Many of the children send tender and alive to religious instruction.

SUEZ.

About 40 attend the Evening and afternoon schools. The prospects of the church are in many respects encouraging. One woman has been lately added, five or six others have expressed a desire to join. The superstitions of the people are remarkably strong. "The devil holds them with a tremendous grasp." Mr. Pond has written a dictionary of the Sioux language containing about 3,000 words, and a small grammar. The present condition of the Indian is a critical one—every thing looks for—much to be feared.

OKONDI INDIANS.

KAMEASH.—This station, occupied by Mr. Smith is about 180 miles from Vancouver

Poetry.

For the Boston Recorder.

THE PILGRIM.

"I am not far from home, therefore I need not make much provision for the way."

I hear the rising tempest howl,
My faithful limbs are weary grown,
The flowers are dead, the streams are dried,
The birds are silent, and the winds are high,
How far from home I feel, how far from home,
I would not come with words of gold,
With glittering gems, or cumbersome mould,
Nor dim my eyes with gathered dust,
Of empty fame, or earthly trust,
But hourly ask, as I come home,
How far from home I feel, how far from home?

Not far! Not far! The way is dark,
Faint hope hath quenched her glowing spark,
The trees are dead, beneath whose shade
My youth reclined, my childhood play'd,
Red lightning streaks the troubled sky,
How far from home, my God, am I?
How far from home, my God, am I?

Think that Holland is very much in the same state that England was when it pleased God to raise up Wesley and Whitfield, a century ago. Holland needs such men to arouse her sleeping churches, and commence a new era in her religious history. With what eagerness would such men be heard by the people, who now have to listen, in many places, to discourses, from Sabbath to Sabbath, which contain nothing for the soul. Will you not pray, my dear Sir, and will not your readers pray, for the land of your fathers, that it may please God to raise up some great and good men to do the work of reforming in some degree, and still more of reviving the churches there?

But all is not dark in the picture of Holland. God is at this time reviving his work, not by men, nor by angels, but by the still small voice of his Spirit, who is at work here, and another there. Within the last ten years unquestionable progress has been made by the Truth, especially, but not wholly, among the laity. There are some excellent men of this class at Rotterdam, Hague, Utrecht and elsewhere. I was greatly pleased with Dr. Capadocia, a convert from Israel, who now resides at the Hague, and of whose conversion so interesting a memoir has been published, so I was with Darosta, another convert from the same nation, who is a man of great learning, and in conjunction with Mr. Koonen, conducts a Monthly Religious Journal at Amsterdam.

L. H. S.

For the Boston Recorder.

MY FRIEND.

My friend who walks with God,
And strives to please him here below,
Whose life is governed by his word,
Whose heart is springing love doth show.

My friend who loves to see the world,
The wealth and honors of this earth,
Who scans the joys so dearly bought,
And turns from noisy scenes of mirth.

My friend who loves to see the poor,
The sick restores, the naked clothes,
Whose word is faithful, true and sure,
Whose heart no guile nor falsehood knows.

Be such, and only such my friend,
His joys and sorrows let me share,
A blest eternity to spend,
Which Christ for all such will prepare.

S. W.

Miscellany.

HOLLAND.

Letter from the Rev. R. Baird, to the Editor of the Christian Intelligencer.

PARIS, June, 1840.

I have seen the extracts which you have given from the Rev. Mr. Stephen's account of the state of the Protestant churches in Holland, especially in relation to the Government. This I read when in that country last fall. It is, I have reason to believe, a very accurate statement in relation to the main subject which it treats. I fear, however, that it gives entirely too favorable a view of the state of religion in the Protestant churches in Holland, in each of the three visits which I have made to that country. I availed myself of every opportunity which presented itself, of inquiring of the intelligent and devoted Christians, both ministers and laymen, whose acquaintance I made, what was the state of true evangelical religion in the kingdom in general, and the places where these persons resided in particular. And the conclusion to which I was uniformly led, by the answers to these inquiries, was, that the Church of Holland has sadly fallen from her once noble and exalted state. In her palmy days, she was the glory of Protestant Christendom. Now it was far otherwise.

The steps taken by the Government in 1816, not only to bring about some serious changes in the constitution of the Reformed Church—the chief of the Protestant communions in Holland, and by far the most numerous—and especially the altering terms of the subscription required in that church until that epoch, were productive of most serious mischief. The Government, or rather the King, has vast influence now in the Synods of the Church, by appointing the Presidents and some other officers. This influence is far from being salutary. The time was when Holland had pious princes and many pious men in the Government. Although I apprehend that, generally speaking, the rulers of Holland, as in most other Protestant countries, have had no very hearty attachment to the humbling doctrines of the Cross. Political reasons, more than the love of the truth, have arranged them on the side of the Protestant faith. This was the case in Holland from the days of the Reformation. The bulk of the political men who joined the Protestants did so from worldly and ambitious motives. Hence the reason why the men of that class were in favor of error, in all cases where controversy and difficulty occurred. For instance in the controversies which grew out of the acts of the Synod of Dort, the greater part, by far, if I am not mistaken, of our rulers, and the State were the friends and advocates of the doctrine of Arminius. To this day, a very large proportion of the distinguished men of the country, I mean of the nobles and men of wealth, are of the sect of the Remonstrants.

The present King is a very worthy man, and greatly beloved—less so, however, at this moment than he has been at any other time since his accession to the throne. This is owing to his fixed opposition to some changes which are required in the Constitution, by which the royal prerogatives would be somewhat diminished. His long adhered to, but now abandoned, design to marry a second time, and to take as his consort a Belgian Countess of the Catholic Church, gave great dissatisfaction to his Protestant subjects. He is, not only a man of irreproachable moral character, but a constant attendant at church, at least on the Sabbath morning. The after part of the day wears but little of the appearance of holiness which belongs to the Sabbath I fear, at the Palace. His character is as good as it is. It is a much for a prince. No sovereign in Europe devotes himself more incessantly than he does to the toils of his office and station.

There are, to speak in round numbers, about 1600 or 1700 Protestant ministers in Holland, Protestants and all. Take them as a body, the Protestants of that country are as learned as any equal number of ministers of the Gospel in the world. They have all been trained in one or other of the three distinguished Universities of that kingdom. Their moral character is good—I speak of them *en masse*. They preach much, and are much engaged in catechetical and other parochial labors. But yet the overwhelming majority of them are not men of evangelical faith or spirit. Their preaching is general, portending of the nature of moral essays, rather than discriminating, pungent, applying the demands of doctrine connected with justification by faith—*the articulus stantis calcedonensis*—as faithful men, and able ambassadors of the Lord Jesus Christ, whose labors are owned and blessed by the Great Head of the Church. In this regard Rotterdam is more favored, perhaps, than any other city. There are many devoted Christians in that city. There are many devoted walks of life. So there are at Amsterdam; and not a few at the Hague, Utrecht, &c.

I do not know that Arminianism, or Socinianism is openly avowed by many preachers in Holland. And yet it is certain that there is much of German Neology there, and that is

preached under fair disguises. One thing is certain, the mass of the Protestant preachers in that country, of all churches—Dutch Reformed, Walloon, Remonstrants, &c., do not preach about Christ as their fathers did. The disastrous times which followed the conquests of Holland by the French, the great and injurious influence which the State exercises upon the churches, and the relaxation of the moral strict rules, as to the admission of men to the holy ministry, with other causes combined to deteriorate the ministry of that country to a most and degree. And yet whilst this is true of the ministry, I have reason to believe that there is far more piety, in proportion, among the people than among the pastors. It is really interesting to see on the Sabbath, such large congregations in every part of the kingdom. The habit of going to church has not greatly diminished in Holland, I should think; or if it did so during the French war, it has revived since.

I think that Holland is very much in the same state that England was when it pleased God to raise up Wesley and Whitfield, a century ago. Holland needs such men to arouse her sleeping churches, and commence a new era in her religious history. With what eagerness would such men be heard by the people, who now have to listen, in many places, to discourses, from Sabbath to Sabbath, which contain nothing for the soul. Will you not pray, my dear Sir, and will not your readers pray, for the land of your fathers, that it may please God to raise up some great and good men to do the work of reforming in some degree, and still more of reviving the churches there?

But all is not dark in the picture of Holland. God is at this time reviving his work, not by men, nor by angels, but by the still small voice of his Spirit, who is at work here, and another there. Within the last ten years unquestionable progress has been made by the Truth, especially, but not wholly, among the laity. There are some excellent men of this class at Rotterdam, Hague, Utrecht and elsewhere. I was greatly pleased with Dr. Capadocia, a convert from Israel, who now resides at the Hague, and of whose conversion so interesting a memoir has been published, so I was with Darosta, another convert from the same nation, who is a man of great learning, and in conjunction with Mr. Koonen, conducts a Monthly Religious Journal at Amsterdam.

L. H. S.

For the Boston Recorder.

THE FOURTH OF JULY.

From the New York Observer.

However "strangers and foreigners" may regard the Declaration of July 4th, every true-hearted American will look upon it as an event, which marks one of the most memorable political epochs in the history of the world. Though like other persons of my age, I can hardly believe it, I am nevertheless beginning to regard the 4th of July as an old man's day. The 4th of July, not only in the history of the nation, but in the life of every individual, is a day of recollections, but in all the subsequent stages of my life. I hope the great event of our emancipation, will be commemorated throughout these free and independent States, down to the latest times.

But just as often as the year comes round, my heart is pained, my soul is excited, and in view of the manner in which the day is celebrated, by perhaps a majority of the American people. Instead of the devout thanksgiving of free and grateful millions, which ought to distinguish the 4th of July, from all other days in the year, I cannot divest myself of the belief, that more and more is done to provoke a holy God to take more and more vengeance upon our nation. If something is done, as I do not doubt there is, to perpetuate our free institutions, I fear that more is done to undermine the foundations of morality and true patriotism, on which they rest. On the 4th of July, we are to have a day of festivity, of wine drinking, of much profane swearing, so much blood heated and maddened into private quarrels, so much political animosity excited and perpetuated. I tremble for my country, when I think that God looks down from heaven, every fourth of July, upon all over the vast extent of our territory, and that he regards them with the deepest displeasure and abhorrence. I solemnly believe that if we are left to make a shipwreck of our liberties, and to be cast upon the frightful shore of despotism or anarchy, it will be greatly owing to the abounding ungodliness of our fourth of July.

As a professed Christian and a patriot, I do exceedingly regret that the leading spirits of the revolution, for the most part, both by their writings and example, gave so much more countenance to noise and excitement; to vain glory and self-dependence, than to a recognition of the divine hand, in the great deliverance which they helped to achieve. Most sincerely I wish that the elder Adams had never called upon the whole people, as he did, to usher in the day with bonfires, ringing of bells and firing of cannon. Such advice, coming from such high authority, cannot but have had a prodigious influence at the time; and I am afraid it has done and will do more hurt, by perpetuating heinous and demoralizing and bloody celebrations, than any thing which could be said by the same lips, will ever do good. I speak strongly, because I feel strongly.

Why should the weary and the sick be disturbed at midnight, by the discharge of cannon under their very windows, and then kept awake all the rest of the night, by noise and riot in the streets? There are always some sick persons in every town or considerable village, who should be distressed and their lives be endangered by the ringing of bells and burning of gunpowder in the dead of night? It is preposterous, it is cruel. And yet, if you remonstrate against the practice, it is because you are not patriotic, no friends to liberty! On the night preceding the fourth, which is now past, I had a son lying in the agonies of death. The firing commenced at a very early hour, and was kept up in front of the house almost till he expired. It is true, those engaged in this ushering in the day were not aware of the young man's condition, and they retired as soon as it might be expected; but they did know, that many would be disturbed by their unreasonable and noisy rejoicings. It is always known. And are they necessary? Can we not love our country without the aid of powder and the stimulus of alcohol?

But to take another view of this subject, and the one which is now so prominently before the public in the papers; what *frivolous* havoc of life and limbs is made by rum and gunpowder every Fourth of July. How many are the casualties, or accidents, as they are called, which happen on that day. How many giddy and thoughtless young men and others, are killed in riotous and dissipated revelry, and how many are crippled for life. I wish somebody would collect the facts, for a series of years, and tell us how great the number of victims is. Scattered all over the country they are scarcely noticed; but if they could be brought together in their agonies and blood, the scene would be frightful. They must have amounted to several hundreds; and they did not suffer the less, for dying in the arms of their limbs amputated in all the twenty-six States, than if they had been collected upon one great field of slaughter.

What if we knew, that on every fourth of July, there would somewhere in the United States be a pitched battle, in which hundreds would be killed and wounded and left weltering in their blood? How should we shudder to think of it. How should we dread to hear

of the scene of action; and how loudly would every one inquire, where is the necessity of this annual sacrifice day of human life, on the most joyous day of the year? Why should so much blood and so many tears and mortal throes be mingled with our rejoicings? In such a case, the voice of remonstrance would come up louder than seven thunders from every part of the land. And why should not the same united remonstrance against the present mode of celebrating the day with alcohol and fire-arms, in which it is as certain that the grogshop will be mangled and sent into eternity without preparation, as if they were to be mown down by a park of French artillery? O it is horrible! And if it cannot be prevented; if the annual commemoration by a great and free people, of the deliverance from a foreign yoke, must be forever stained with levity and riot, time for all who love the souls of their countrymen, to devote the 4th of July to fasting and prayer, in behalf of those who will as certainly be slain before the sun goes down, as if they were to stand and breast the iron storm of the most murderous battle-field.

II.

[We think Sabbath School Celebrations and Temperance Celebrations, if fully carried out and generally adopted, would in a great measure remedy the evils above alluded to—and we should be glad to have some of our Correspondents take up the subject.]

For the Boston Recorder.

HAYRE CHAPEL.

Mr. Editor,—Allow me to say a few words in behalf of the Rev. Mr. Sawtell. He has been called home by the American Seamen's Friend Society, "to collect funds in and about the city of New York, to revive the Society from present embarrassments, and to obtain means for the erection of a chapel at Hayre, to be held in perpetual trust for seamen." The circular which he has sent to many of the pastors and churches in New England, briefly and forcibly sets forth the importance of a seamen's chapel at Hayre, and strongly recommends him and his object to the sympathies and contributions of our Christian community. Now I wish to inquire of you, Mr. Editor, and through you, of all who read the Recorder, why Mr. Sawtell may not be permitted to return to France this coming autumn, with funds sufficient to erect the chapel? His labors there are greatly needed. He is evidently the man for that place, and that is the place for him. By remaining in this country and addressing churches and congregations in behalf of seamen, doubtless he would accomplish much good. But if that is his most appropriate and useful field of labor, why not let him occupy it as soon as possible? Is it needful to have him continue here soliciting funds until next spring?

Suppose every pastor, and every benevolent individual who has received one of the circulars, should immediately begin to consider what can be done in aid of this important object, and, without waiting for a louder call, should raise, for the erection of the chapel, the sum of \$10,000, and forthwith transmit the amount to the American Seamen's Friend Society, No. 74 State street, Boston. Would it not be doing a good thing in a good cause? It seems that between three and four thousand dollars have already been raised, and six or seven thousand more are needed. And though the times are hard and the calls numerous, how could the churches in New England make up the requisite sum, without waiting for personal solicitation from Mr. Sawtell, if they would but turn their attention to the work, and make a beginning.

Let the confident expectation be indulged, Mr. Editor, that this will be done. As to the ten thousand dollars to be raised in aid of the general cause, to relieve the embarrassment the American Seamen's Friend Society, it is doubtless of great importance that this sum should be secured with the least practicable delay. But could not some other man be found who would effectually accomplish this work, if Mr. S. should leave for France this coming autumn? I know he is a good agent, an excellent agent—a man of fine spirit, and exerts a very happy influence wherever he goes. But it is because he is such, that I feel anxious to have him in his most appropriate field of labor without unnecessary delay. Will not the officers of the American Seamen's Friend Society, be inclined to say to him, How much sooner we desire you to start on your way here, we cannot but advise that you find your way to France, as soon as funds are secured for the erection of a chapel? It is a question which deserves serious consideration, whether the best thing which can be done for Mr. Sawtell, is to ship him off for France by the next regular boat, with ten thousand dollars in his pocket all told, for the building of that chapel for seamen.

S.

WHY IS THERE NOT A HELL?

BY PROFESSOR STUART.

I need never think on the subject of future punishment, without spontaneously asking—Why should I disbelieve it? If it be true, that there is no punishment of the wicked hereafter, then I shall be as much a participator of all the good which is to come, as if I were a believer in the doctrine of those who affirm this. The only reward held out to the wicked, is a very small one, in the human breast, in the present life, such as it is, during the present life, which I shall be happy hereafter, come what may in this world, or do what I may please to do. And yet my conscience, in spite of myself, would be continually at war with such a hope, on such grounds. There is a fearful looking for of judgment and fiery indignation which will devour the adversaries. "I am a sinner, and I am in the human breast, in the present life, which I shall be happy hereafter, come what may in this world, or do what I may please to do. 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